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The word of the Lord to the Citizens of London, of every sect and denomination: and to every individual into whose hands it may fall—showing forth the plan of Salvation, as laid down in the New Testament:—namely, Faith in our Lord Jesus Christ—Repentance—Baptism for the Remission of Sins—and the Gift of the Holy Ghost by the laying on of hands. Presented by two of the Elders of the Church of Jesus Christ, of Latter Day Saints.

FEELING an anxious desire for the salvation of souls, we now lay before the world those principles which were taught by our Lord Jesus Christ, and his apostles; and as *we* implicitly believe the word of God, we declare that a full salvation cannot be obtained, except through obedience to *all* the commandments laid down in the New Testament. Our Lord Jesus Christ, previous to his ascension, gave *this* commission to his apostles: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized, shall be saved: but he that believeth not, shall be damned; and these signs shall follow those that believe:—in my name they shall cast out devils—they shall speak with new tongues—they shall take up serpents—and if they drink any deadly thing it shall not hurt them—they shall lay hands on the sick and they shall recover." Luke (chap. xxiv. 45—50) writes, that he (Jesus) then opened their understandings, that they might understand the Scriptures, and said unto them, Thus it is written, thus it behoveth Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; and ye are witnesses of these things, and behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endowed with power from on high; and he led them out as far as to Bethany, and he lifted up his hands and blessed them. Thus we see that the apostles, notwithstanding all the teachings and the many instructions which they had received from their Lord during a three

years' sojourn with him, were not fully qualified to preach the gospel—they had not been endowed with power from on high. In testimony of this, turn to the 2nd chapter of Acts, which reads thus: "And when the day of Pentecost was fully come, they were all with one accord in one place: and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting: and there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." These things caused the people to marvel; some said they were drunk, but Peter, standing up with the eleven, said, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words—these are not drunken, as ye suppose, seeing it is but the third hour of the day; but this is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy." Now, we observe, that the apostles, after having received the Holy Ghost, were clothed with power, and began to preach unto the people Jesus crucified; and they being pricked to the heart, cried out, "Men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized, and the same day were added unto them three thousand souls."

By this we plainly see, that the promise of the Holy Ghost was not confined to the apostles, neither to that nor any other particular age of the world; for Peter *distinctly* and *positively* said to *you* and to *your children*—to them that are *afar off*—even as many as the Lord our God *shall call*. Now, if this promise of the Holy Ghost was to continue, then, certainly, faith, repentance, baptism, must continue also: as the Holy Ghost was granted as the seal of their obedience unto these ordinances. If *one* of these principles be not essential, you may lay aside the *whole*, since *all* are equally the *commandments of God*. In proof of this, the Saviour, in the last chapter of Matthew, says, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe *all* things, whatsoever I have commanded you. And lo! I am with you *alway*, even unto the end of the world. Amen." Now, every person possessing common sense, must allow, that when the Saviour said *all* things he did not mean *apart*. The question is frequently asked, on hearing a quotation from the word of God, "What does it mean?" We wish to be distinctly understood, that when the Lord speaks, or reveals his word unto the children of men, he means *just what he says*. The manner in which the word of God has been spiritualised, and the diverse interpretations which have been given by commentators and teachers of the people, in this day and generation of the world, is one great cause of the apostacy of the churches of the present day from the ancient Apostolic Religion. There has evidently been a departure from the faith once delivered to the Saints. Of *this* the many different systems is a sufficient proof, as the Scriptures teach us that there is one Lord, one faith, one baptism, and one body, as set forth by Paul, in Cor. xii. In Gal. i., the apostle also says, "Though *we*, or an angel from heaven, preach *any other Gospel* unto you than that which we have preached unto you, let him be accursed." What was the Gospel which Paul preached? Why, that which was taught by Jesus Christ, Peter, and the rest of his apostles—baptism for the remission of sins, &c.

We now refer you to John, the forerunner of Christ, who preached faith in the Son of God, and baptism for the remission of sins. We read that "all Judea and Jerusalem came to John, to be baptized of him in Jordan, confessing their sins; and John testifies of him (Jesus) and said, I indeed baptize you with water, but

he that cometh after me shall baptize you with the Holy Ghost and with fire. Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him; but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? Jesus answered and said unto him, Suffer it to be so now, to fulfil all righteousness: then he suffered him; and Jesus, when he was baptized, went up straightway out of the water, and lo! the heavens were opened upon him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." If it were necessary that the Saviour, who was a holy Being, should be baptized, in order to fulfil all righteousness, and to obtain the approbation of his Father—how much more necessary it is that we, being *unholy*, should be baptized for the remission of our sins, that we may lay claim to the promises of God. We find, in John, iii., that "Nicodemus came to Jesus by night, to inquire concerning these things; and Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus inquired, how can these things be? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Thus we see that these same principles were taught by our Lord Jesus Christ. Many persons believe that the Saviour intended this in a *spiritual* sense: whereas, Jesus *distinctly* said, *of the water* and *of the Spirit*.

Now, we can no where, in the teachings and sayings of the Saviour, find anything that can justify the custom of *sprinkling*, because the Redeemer said, "Except a man be *born* of water and of the Spirit, he cannot enter the kingdom of God." Now, we know that the word *birth*, as it is here signified, is a transition from one element to another; and this could not possibly take place unless a man go down *into* the water, and become *buried* in it. Paul, in writing to the Romans, says, "Know ye not, that as many of us as were baptized *into* Jesus Christ, were baptized into his death? Therefore, we are *buried* with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in the newness of life: for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. For as many of you as have

been baptized *into* Christ, have put *on* Christ." *Baptize*, in the original, signifies to immerse--to overwhelm. Now, unless we are *buried* in the water like unto Jesus Christ, we cannot be said to be *buried* with him by baptism. Neither can we expect to receive the approbation of the Father, by setting aside the ordinance of his Son, and substituting one in its stead, which has been made by man—which *sprinkling* evidently has, since it is nowhere to be found in the New Testament. *We* consider that baptism, by immersion, is equally necessary for our salvation, as faith, repentance, and the gift of the Holy Ghost. We also consider, that *all* the commandments of God are equally essential to be observed, as *Jesus* said, "He that believeth and is baptized, shall be saved: he that believeth *not*, shall be damned." These are the Saviour's words; we have neither added nor taken from them. We will farther refer you to Acts, x., which speaks of Cornelius, a devout man, and one that feared God with all his house—which gave much alms to the people and prayed to God alway. Notwithstanding all this, Cornelius was commanded by an angel to send for Peter, to tell him what he ought to do. When Peter came, he preached unto him Jesus. While he yet spake, the Holy Ghost fell upon all of them which heard the word, for they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized, in the name of the Lord. This evidently *proves* that baptism is essential, notwithstanding that the Holy Ghost had been already poured out; if *not*, then the heavenly messenger had been sent in vain. This is the only instance on record wherein we read of the Holy Ghost being poured out previous to baptism.

We will farther refer you to the 9th chapter of Acts, and bring before you in testimony, the circumstances of Paul's conversion while on his way to Damascus, whither he was directed, that he might be informed of all things which were appointed for him to do, by one Ananias, a servant of God. Ananias said unto him, "Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." We might give various other testimonies; for instance, Philip and the Eunuch, who stopped the chariot at the first water, that he might obey the ordinance of baptism (although he had, but a few moments previous to

this, heard of Jesus for the first time). Both of these persons went down *into* the water, and came up straightway *out* of the water. The Eunuch went on his way rejoicing. We might also mention the jailor and his household, and many others.

We have given sufficient proof that baptism, by immersion, is one of the ordinances of the Gospel, and that it was instituted by Jesus Christ.

Now we desire to show, that according to the order of the Gospel, the Holy Ghost is to be conferred by the laying on of hands. This ordinance ought also to be administered by those who have authority from God, otherwise it is illegal. It should also be administered only to those persons who believe, repent, and are baptized for the remission of sins. See Acts, viii. 12, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Again, verses 14 to 17—"Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." Here it is evident that they received the Holy Ghost by the laying on of hands, for Simon, seeing that this was the case, offered them money, that *he* might receive that power: but he was rebuked for his wickedness, in supposing that the Holy Ghost could be purchased with money.

For farther testimony, let us refer to Acts, xix. 4—"Then said Paul, John verily baptized with the baptism of *repentance*, saying unto the people, that they should believe on *him* which should come after him—that is, on Jesus Christ. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." See, also, Hebrews, vi. 2—"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Now, you discover in this passage, that baptism is mentioned in the *plural*, which signifies, the baptism of *water*, and of the Holy Ghost; which was conferred by the laying on of hands—and that it is in accordance with the order of the ancient Apostolic Church.

Now we will endeavour to show forth the effects manifested by the Holy Ghost anciently, and the blessings which flowed from it. Let us turn to Cor. xii.—The Apostle Paul tells us that no man can say that Jesus is the Lord, but by the Holy Ghost. Now, there are diversities of gifts, or blessings—namely, wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, diverse kind of tongues, interpretation of tongues, dreams, visions, &c., &c.; which were all manifested in the Body or Church of Christ; in which were set, apostles, prophets, evangelists, pastors, teachers, &c., which were given for the perfecting of the Saints, and the work of the ministry, for the edifying of the Body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. iv.

Having presented before the public, in these pages, the Gospel of Jesus Christ, as it was anciently taught by Christ and his apostles, which consisted of faith, repentance, baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, and the gifts, graces, and blessings, which were for the work of the ministry, and the edifying of the body of Christ; and which were to continue until *that* which is *perfect* should come; we also wish to say, that as God is an unchangeable Being, we firmly believe that the same Gospel and plan of salvation, Holy Ghost, gifts, and graces, are equally necessary for the salvation of men, the edifying of the body, and the work of the ministry, in *this* generation, as they were eighteen hundred years ago; as the Gospel was committed to the Gentiles for the express purpose of preparing them for the second coming of Christ—which coming is nigh at hand; this is *evident*, from the signs of the times.

That the people ~~in this city~~ may be without excuse in the great and coming day of the Lord; and in order that our garments may be clear of their blood, we feel unwilling to close our subject until we bear testimony, by laying before them, that the Lord has set his hand again the second time to recover the remnant of his people, which are of the house of Israel, and with them the fulness of the Gentiles. And hath also sent a holy angel, who hath committed the everlasting Gospel, and restored the priesthood, and sent forth his servants to cry repentance, and baptism for the remission of sins, and the gift of the Holy Ghost, and to prune his vineyard

with a mighty pruning, for the last time—in order to establish permanent peace upon earth, for one thousand years, during which time Christ will reign upon earth with his Saints, according to the testimony of John. The everlasting Gospel *must* go forth to the nations of the earth, to seal up the righteous, and to prepare them for the hour of judgment and dissolution that await the inhabitants of the earth: because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant.—See Is. xxiv. 5.

O ye inhabitants ~~of this great city~~! we call upon you in the name of Jesus Christ, to repent of your sins and wickedness, and come forth with broken hearts and contrite spirits, and be baptized in water for the remission of your sins, and ye shall receive the gift of the Holy Ghost; and be prepared to escape the judgments of God, which speedily await the world. and will come upon this generation like a whirlwind, and overtake them as a thief in the night—according to the testimony of the angel of God. who hath flown through the midst of heaven, saying with a loud voice, Fear God, and give glory to Him, for the hour of his judgment is come.—Rev. xiv. 6.

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We are well aware that many persons feel disposed to condemn us, and to calumniate our characters, by styling us false prophets, and false teachers, without even taking the trouble to inquire into the truth of our mission, or concerning the doctrines which we preach; we would, therefore, call upon all those who are sincere searchers after *truth*, to act according to the apostle's advice—"*Prove* all things—hold fast that which is good." Solomon says, "He that *judgeth* a matter before he *heareth* it, is not wise." And the Saviour says, "With what judgment we judge, we shall also be judged—and with what measure we mete, it shall be measured to us again."

Any person desiring farther information respecting our doctrines, may obtain our publications at 40, Ironmonger Row, St. Luke's, London. We would also inform the public, that we preach on the Sabbath, at Mr. Barratt's Academy, 57, King Square, Goswell Road; entrance in President Strect. Hours—Half-past Two; Half-past Six. Also on Tuesday and Thursday evenings, at Seven o'clock.

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